The Bombay Guardian.

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WEEKLY REVIEW.

—We are glad to learn from the *Times of India* that "it is now recognised on every hand that, until communications are much further advanced in India than is now the case, it would be rash and every way undesirable to see a greater area put under cotton." Our contemporary says:

"Notwithstanding the large increase this year of breadth of cotton cultivation in Central and Western India, as shown by the Commissioners' reports, there is no good ground to fear that the food supply will be curtailed in consequence. But this is due to the plenteous monsoon: had a similar wide breadth of cotton been sown, and drought followed, the result would have been very discouraging."

—The Government of India have degraded the Rana of Porebunder from the first to the third class of chiefs, because of certain acts of tyranny and oppression, such as cutting off the noses and clipping the ears of his subjects. We are glad to see that the Government of India is not forgetting that it is the paramount power in India, and bound to come in between the Native princes and their subjects when these princes exercise their power tyrannically.

—If Sir Samuel Baker is successful in his African expedition, he will be wanted in other parts of the world. He is clothed with absolute power (represented by 1,700 Egyptian soldiers) to do a number of very desirable things. For instance, his programme tells us that no wars will be permitted. The world sadly wants a war-extinguisher, and if Sir Samuel is the man there will be occupation for him in the four quarters of the globe.

—Candidates for University honors have received 'a heavy blow, and great discouragement' this week. Out of 835 who entered for the matriculation examination only 142 passed. Omitting a few who did not present themselves, the proportion of passed to candidates is 18 per cent. The impression is pretty general that there is something radically wrong in the system; no one was more surprised at the results than many of the examiners themselves. We have not space at present for further remarks on the subject, but shall probably take it up again soon.

—The arrival in Bombay of a steamer from France and of another from Glasgow, *via* the Suez Canal, is a sufficient demonstration of the fact that Africa is now an island. Two other steamers of 2,000 tons each, are telegraphed as having successfully traversed the Canal on their way to Bombay. Solomon, when he built his fleet at Ezion-Geber, could not have been more skeptical of the possibility of such a transit than Lord Palmerston was, ten years ago.—The steamer from Glasgow came in 35 days from that port.

—On the 13th of November the two great divisions of the Presbyterian Church in America, known as the Old and New School, became reunited after a separation of 31 years. This interesting and important piece of information was communicated by telegram from Geo. H. Stuart, John Hall and W. E. Dodge, Pittsburgh, to Dr. Buchanan, Glasgow.

A Lecture on "Young Bengal" will be delivered by the Rev. J. Murray Mitchell L.L.D. in the General Assembly's Institution, Agiary Lane, on Monday, the 20th instant, at 7½ P. M.

We give a few additional extracts from Bonar's Life of Milne, indicating those elements of piety which made his character to stand out in such contrast with the piety of Christians generally, and even of those who are set apart for the work of the ministry. That there are men of his stamp among missionaries and chaplains we would not deny; but how rare are they. It has been our privilege occasionally to meet with men among the laity who had very much the same spirit of faithfulness, the same diligence, boldness, and self-denial in speaking to all whom they met of the grace of God in Jesus Christ. We believe that the number of such men, in all departments of life, has been considerably increased in the last twelve years; it may be that the Lord intends by such 'to provoke to jealousy,' that is to a holy emulation, those who are formally set apart for the work of the ministry.

Of John Milne his biographer says:

"In every man he saw a being on whom a word might tell for eternity. You could not do him a greater favor than by asking him to do some piece of Christian service, of any kind or to any person. He went to India for one object; he lived in Calcutta for one object; he returned home for one object; and this one object shows itself in every page he wrote. Toil, reproach, suffering, self-denial are nothing to him if he can serve Christ and win a soul. Power with God, whereby he may assail the fortresses of the evil one in that land of idols or in this land of worldliness, is what he seeks. And the life he lives, so high above the common rate and the common level, tell how thoroughly in earnest he is. To win souls is his object, his passion, and to this every thing must bend. He has got firm hold of the great Bible truth that salvation is his message, his mission; that every thing short of this is failure, eternal failure; that necessity is laid upon him to deal personally with men about their immortal welfare; and hence he goes out and in as one believing all this. He goes into his closet and he comes out of it, as one to whom life was nothing, save as the opportunity for serving the Master and winning souls. He knows, too, that every soul won to God is not merely a sinner saved, but a citizen gained, a new element of peace and order and love infused into the constitution of the realm, a new security found against mutiny in India, or lawlessness in England. Mutinies abroad may not be over, revolution at home may not be far off. The dread of a dark future is coming down upon many, who would rather not prophesy if they could help it; and the one hope for ourselves and for our children lies not in what men call progress or culture or the diffusion of science, but in *the regeneration of individual souls by the power of the Holy Ghost.*"

Once a Week, noticing Coleridge's denunciation of the word *talented*, says:

"Coleridge, however, appears to be in error himself when he calls *talented, gifted*, &c., participles-passive. They are more properly adjectives, formed from nouns. *Good-tempered, good-natured*, &c., are examples of similarly formed adjectives, these words are sanctioned by very general use: and seem well enough in their way; but no first, rate writer that we know of uses either *moneyed-talented*, or *propertied*."

What about *landed, officered, three-masted, six-oared, four-wheeled, covenanted, skilled, experienced, titled, priviledged, wooded*, and a hundred other similar formations?

Between May, 1867, and December, 1868, 30,000 were added to the number attending the services of the London Society's mission churches in Madagascar, and the number of congregations rose from 92 to 148. 1869 shows a more remarkable increase. About 120 chapels are being either built or enlarged.

With reference to a letter signed "C" giving an account of a dissertation on Romans by Matthew Arnold in *Cornhill's Magazine*, we remark that a series of articles on Paul's Argument in the Epistle to the Romans appeared in our columns in 1866. Our aim was not to find certain modern opinions or opinions of our own in the Epistle, but to learn what Paul was really intent on proving. Mr. Arnold seems to have misapprehended a vital point, namely, the meaning of the word 'righteousness' in Paul's writings. It means that on the ground of which we are accepted with God, and Paul's aim in Romans is to show that no man is accepted on the ground of his own works, all having sinned, and that the only ground on which a sinner can be accepted is by believing on Christ, the divinely appointed propitiation for our sins. When a man has thus found acceptance, the Spirit of God purifies him and enables him to walk in the pathway of God's will. Christ is the end of the law for righteousness to every one that believeth, and faith is just the heart's appropriation of what God offers. This is Paul's theology and this is also Puritanism, though Mr. Arnold chooses to represent Puritanism and Paul as differing widely. He says:

"The points on which they (Paul and Puritanism) meet are the miserable sense of sin from unrighteousness, and the joyful witness of a good conscience from righteousness, but these are facts of human nature and can be verified by science. Puritanism ends with them; Paul begins with them."

Neither does Paul begin with them nor does Puritanism end with them.

Since the arrival of the Rev. J. S. S. Robertson, the Missions of the Church M. Soc. in this Presidency have had another accession by the arrival of the Rev. Mr. Roberts.

He is to be stationed at Kurrachee.

The Rev. Dr. J. Murray Mitchell is among us just now. It is only a transient visit that he now pays this Presidency, the field of his former labor; he expects to spend the next year in Calcutta.

We mentioned a month or two ago that there was a very interesting and encouraging movement towards Christianity in the neighbourhood of Mulky and Udapy. About 400 joined themselves to the German Ev. Mission there, in August and September. We are glad to learn that the movement continues. Lately 120 came in one week, 70 in one day. 'We are not sanguine' writes a member of that Mission 'that all is pure gold, but still it is evident that the Spirit of God is working and moving, and he will in time take care of the sifting also.'

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STATE-PAID CHURCHES.

Some of our Native contemporaries manifest a disposition to agitate the question of a State-paid Church in India. It is not that they oppose the maintenance of Hinduism or Mahomedanism by the State. But what they consider a grievance is that the mass of the people should be obliged to contribute to the support of Ecclesiastical Establishments whose object is to supply the Europeans of this country with chaplains. These establishments are remarkably expensive, looking at the small number of those who are expected to benefit by them. The reply to the objections urged, is that these chaplains are an essential part of the services, military and civil, which are here for the benefit of the country; and that there is the same reason why they should be paid for out of the revenue of the country, that there is for the payment of barracks, tents, reading-rooms, regimental schools, &c., &c. We do not see that our Native friends who believe in State support for religion can reasonably find fault with the support of chaplains by the State.

We ourselves are of the opinion that it is a great deal better for the Christian Church to support her own ministers and evangelists, and we also believe that she is quite competent to do it. The argument suggests itself that the church whose ministers are supported by the State, has more money at her disposal for the promotion of other Christian ends; that the State allowances enable her members to spare more of their property for charitable and religious purposes. But the facts do not unhappily bear out the assumption contained in this argument. It is found that those churches which receive the most aid from the State, have least to spare for other benevolent schemes; and that the churches which contribute most largely for the promotion of Christian ends are those that are quite disconnected from the State. The Free Church of Scotland, since the disruption, has not only been enabled to support her own ministers, and build her own manses and churches, but she has given herself very extensively to evangelistic schemes for Jews and Gentiles, and gives, with a largeness of liberality formerly not dreamt of, for the support of benevolent works generally. On a still larger scale, the churches of America have given proof of the same wonderful truth, that the church of Christ when not dependent on State aid, has all that she needs for the support of her own institutions, and has a heart to bestow it. Since the beginning of this century churches have been built in the United States in number far exceeding all the churches connected with the Church of England; the pastors of these churches receiving salaries, the average of which is fully equal (though more equably distributed) to the average of salaries in the English church. And what gives peculiar force to the statement about the comparative liberality of State-supported and independent churches, is that in England the wealthier classes are connected with the State church.

If this century of ours has given clear and emphatic testimony concerning any one thing, it has given it regarding this matter. No sooner is a church freed from State dependence than it finds at its command a measure of wealth for the Lord of which it could not previously have formed an idea.

Arguing the matter therefore on very different grounds from those taken up by the Native journals, we believe that the cause of Christ in India does not stand in need of ecclesiastical establishments. The same spirit of devotion to Christ which supplies men and means for the evangelization of distant nations, would, if the burden were fairly thrown upon it, send ministers of the Gospel to the companies of Europeans scattered over India and other foreign countries.

We believe that it is high time for a reconsideration of this whole matter. A great deal of dissatisfaction exists with the way in which the religious needs of Europeans here are dealt with. In many stations the chaplain is the one spiritual head for an entire district, and the religious interests of thousands are committed to him with an exclusiveness for which there is no parallel in England. If the Christian public had reason to believe that these chaplains were in the great majority of instances men whose single aim was to serve the Lord Jesus Christ and bring as many as possible into loving subjection to him, men of the stamp of Henry Martin or John Milne, there would be little fault found with existing arrangements. That there have been and are among the chaplains self-denying, faithful and useful men we have no thought of denying. But that too many are of a very different stamp, is obvious. Some of the chaplains are wedded to the Ritualistic system, and so wedded to it that they have no sympathy with those who disapprove of this system, and will do their best to hinder such from having access to those whom they regard as their parish. Now let any one that believes in the importance of a pure Gospel, consider how much is involved in this statement. Only the other day we received a letter setting forth very feelingly the painful position of many in the army. The writer says:

"I was brought up in a Methodist Sunday School, subsequently joined the army and came out to India about 20 years ago. When in Bombay I was marched to the Church of England, and have been a member of the same up to the present. But now, I cannot tell you what I feel at being compelled to attend a place of worship where the minister manœuvres like a Romish priest. Is it the desire of Her Gracious Majesty the Queen that her soldiers should be so dealt with while she pays so well for their being taught the way to heaven? How hard is the lot of the soldier! The pious do struggle as well as they can. They frequently pace the verandahs alone, but with Him they love and pour out their hearts in prayer to Him; but many is the weary sigh heaved for the sweet Christian fellowship enjoyed by them previous to their enlistment. I would ask all who love the Lord Jesus to pray very specially for the soldiers; that those may be sent to labor among them whose sole aim is the salvation of their souls, and that they may have the same liberty of worshipping God that their brethren at home have."

It is most important for those who are isolated as soldiers and other Europeans often are in this country, that whenever, as sometimes happens, a sense of wearin[ess] and desire for spiritual need come over [them] should see before them some sym[pathizing] and helpful servant of Christ to w[hom they] can go with confidence. If at such a [time] see before them a man whose gre[at concern] seems to be for ecclesiastical uphe[ld] forms and ceremonies, and priestly p[rivileges] and the Church, the probability is th[at they] will say nothing about their new-born desires, get discouraged and relapse into their own ways. Or the chaplain may not be a Ritualist; he may be a disciple of Colenso, and find his chief delight in telling people that they are altogether wrong in supposing that the Bible is to be implicitly relied upon, may take Christ out of a thousand passages where they have been accustomed to find him, and lead them to think that they are wise very much in the degree in which they doubt. Or the chaplain may be thoroughly evangelical in his doctrines, but he may be without earnestness, may think a good deal of his dignity, may feel that he belongs among the gentlemen and ladies of the station, and may think it enough to come near to the soldiery in the church or when they are dying.

Now the evil that we wish to see remedied, and it is one that looms up portentously, is one that commits large bodies of men to the spiritual care of men who may or who may not be equal to their task, and who, if they are not, block the way against the labors of better men who might be sent there. We think that on the whole there would be a gain in the discontinuance of State-paid establishments in India. Let the burden of providing the ministry needed be thrown upon the church, and we are very sure that she would provide it more effectually and happily than is now the case.

A CHRISTMAS TRACT.

By the Rev. Arthur Octavius Gilleti.

(*Printed at the Poona Press Office*, 1869.)

This is a small Tract of three pages, with the sign of the cross in black lines conspicuous in front.

The aim of the writer is less apparent than the occasion of his tract. After referring to the approaching Christmas, he says:

"Holy Mary! Blessed among women! Happy art thou, Sweet Mother of God! And Thou Sweet Babe our Maker, our Saviour and our God, we prostrate ourselves before Thee at thy lowly manger-bed. We clasp Thee in our arms. We rejoice triumphantly, for Thou art our Holy Blessed Child.

"O ye Holy Angels who shine before the throne of God, and ever ever sing, well may ye clasp your wings, and swell those glorious anthems; and blessed Saints, and Holy Martyrs, let your sacred fingers run along those golden harps, for 'Unto us a child is born.' 'Peace on earth, good will to men.' O sweet and lovely child! directed by thy star we come, and though no frankincense or gold we bring, yet we present ourselves, and thou, O Heavenly Babe dost not receive us."

It strikes one that language of this sort is more befitting a Romish priest than a Protestant minister, although perhaps the expressions are partly due to the writer's very

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vivid imagination, which invests some of these sacred things with awful tangibility. We cannot help thinking that, as here employed, the "prostration" and "clasping," as well as "the clapping of wings" and "running of sacred fingers along the golden harps" are images more dazzling than instructive.

Indeed we fail in seeing Mr. Gillett's point, if he have one. The best of names are named in these sentences, the highest and holiest subjects touched on, but one reads with a painful desire to know *why* the three pages were printed at all. That Christmas has returned is certainly a good reason why some wholesome lessons should be addressed to us, but no reason for stringing together a number of apostrophes to Mary, the Babe, Angels and Saints, and printing them as a Christmas Tract.

The last and largest paragraph consists mainly of our familiar friend, the story of the Moravians ceasing to instruct and preach the Law to the Greenlanders, and betaking themselves to the simple announcement of the Saviour's love; but although a good story bears a second telling, we could not but feel, on meeting the well-known friend here, that the effect of the second telling depends, at least somewhat on its having some sort of connection with the subject in hand.

We cordially credit Mr. Gillett with a good intention, and no one will deny that the Tract expresses strong religious feeling. We only submit that feeling is not everything, and commend our friend to the careful study of Mr. Spurgeon's sermons, and to a closer following of that noble preacher in taking good aim at the minds and consciences of his hearers, and abhorring Romish doctrines. O.

THE AMENS OF CHRIST.—LVIII.

VERILY, VERILY, *I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* (John xvi. 23.)

The night of sorrow should be succeeded by the upspringing of the Sun of Righteousness, the return of the Lord of Glory from his tomb, bringing with him, wonderfully enhanced in meaning, all those precious words of promise which had gone down with him into the region of the shadow of death. Their joy no man should take from them any more; man had been permitted to empty all the treasures of his malice upon the head of their Christ, and had nothing more that he could do against the Saviour; he might indeed rage against the people of Christ and make havoc of their earthly portion; but the risen Jesus had all power in heaven and in earth, and would be with his people always even unto the end of the world, unto the very limits of their pilgrimage across the empire of the god of this world. Why then should their joy ever be taken from them? Brought again from the dead he would be more gloriously and effectually with them than he had been in the days of his personal ministry. Let the sheep but know that their shepherd has power over the wolf, and they are content. The disciples obtained this confidence in perfection only after the wolf had been permitted to do his utmost and seemingly to triumph.

In that day ye shall ask me nothing. Whatsoever ye shall ask the Father in my name, he will give it you. Ask and receive that your joy may be full. These things I have spoken in proverbs. The fulness of their joy was on the day of Pentecost. Till then there were scales on the eyes of their understanding. When Christ rose they rejoiced with exceeding joy. But the risen Jesus came and went; his visits were rare and brief; after a whole week they would see him for a quarter of an hour; and then there would be a longer absence. The mists of the future were very imperfectly dispelled. How were they to get the full benefits of Christ's resurrection? Formerly he went with them here and there among the people, and men saw his glory and stood in awe. Now, he visits them in a retired chamber, or in some secluded spot, and so far as the world was concerned it was as though Christ were yet in the tomb. If even at that time it was difficult for them to understand the nature of the new dispensation, and the idea even suggested itself that they should go back to their former occupations, treating the whole ministry of Christ as a parenthesis, an unsolved enigma, how much more now, before his resurrection, would it be hard for them to understand the intimations of that future day? From the necessity of the case the words of Christ were proverbs to them, hard sayings, enigmatical utterances. 'We cannot tell what he saith.'

In that day ye shall ask me nothing, ye shall ask the Father in my name and obtain every thing. He had said before, My Father is greather than I. Christ in his visible presence could only be with one company; let them be separated and some would have him not. His disciples were scattered all over the land, in towns, villages, hamlets, on the sea, on land, on mountains, in plains, in the field, in the house. But every believer needed that Christ should be with him always, how else could he have fulness of joy? Here was a grand difficulty, and how it should be surmounted the disciples could not at that time see. On the day of Pentecost all became plain. Christ was no longer visible; he was at the right hand of the Father; but his friendship, his faithfulness, his grace, his power all were theirs, just as they had been and far more fully. The divine power and wisdom and love of the Father, these were all theirs, and all were available at all times, in all places, through the mere name of their Christ. All that you have found in my personal presence, all and much more you shall find in my name. If twelve legions of angels are necessary for your protection and for the success of your mission, hesitate not to ask, the Father will give them when you mention my name. As you believe in God, seeing him not, so are you henceforth to believe in me. I say not that I will pray the Father for you; do not suppose that there is a repugnance in the Father's heart towards you on account of your unworthiness which I am to overcome each time by urgent entreaty; the Father himself loveth you, because ye have loved me and believed that I came out from God. I came forth to you from God, and all the love which you have apprehended in me is the Father's love; believe in the love thus manifest in me, and appropriate it and it shall never fail you.

The promises of Christ are part and parcel of the institutions of Christ, and may not be separated from them. Ye are not of the world, says Christ to his; I have chosen you out of the world, separated you from it, sanctified you, put my Spirit upon you, and given you my own very mission, that the mantle of office falling from me may be upon you. Now what was Christ's mission? Salvation; the communication to men of all that would tend to their highest welfare. And this is the mission of his people. They are in the world to communicate to men the blessings of the true life, the riches of grace. The promises are an essential part of the equipment of Christ's Legion. The aim of his soldiers is not to make themselves comfortable, to get as much of earth's good and be shielded from as much earthly harm and loss as possible. It is more blessed for them to give than to receive. Having this sincere desire to be useful to their fellow-men, sincere and not degraded by the leaven of a secret desire for applause, let them ask and God will give them abundantly. Will he not give them peace, joy and power? Yes, but in His own way, by giving them the mind that was in Christ, so that they find their happiness in promoting that of others. But, alas! many of us come short of this Christ-like devotedness; we have not got rid of all forms of selfishness; we are but little constrained by this love divine; have we nothing to do with these promises? Oh yes, they are yours that you may obtain by them that which you really need; separation from the world, deliverance from self, and in one word, a truer knowledge of Christ, that you may be changed into his image. Ask and receive, that your joy may be full.

WHAT IS TRUTH?

In the beginning was the Word. All things were made by him. And the Word was made flesh and dwelt among us. (John i. 1,3,14) There was much talk among the Jews about the *logos* or Word. They were disposed to recognize a distinction between God and the Word of God that came to the prophets. The inspired apostle accepts the term as truly and singularly applicable to Christ. The word, with men, is that by which he communicates with others; externizes himself; puts forth so as to be apprehended by others his character, thoughts, will. Men whom we never saw we know very well because of the books in which they have expressed their inner life. In the volume of creation God has uttered himself; in Jesus of Nazareth he is again manifested; but the Word made flesh is the same that had to do with the creation of all things. We do not know Christ if we fail to recognize in him all the fulness of the Godhead; if we shrink from attributing to him any of the acts of deity; if we think it robbery to make him equal with God. We truly see him when we see in him the Almighty sovereign who said, Let there be light and there was light. The difference between the revelation in the Old Testament and that in the New, is caused by a difference in the status of the scholar. There are many other books in which a similar difference is seen, the first part being elementary and introductory, the second being addressed to the prepared reader.

The Word was with God and the Word was God. The same was in the beginning with God. There is here a sufficient foundation for the Christian view of a distinction in the Godhead, though we may well be wary about attempting narrowly to define that distinction. Scripture abundantly teaches the absolute unity of the Godhead; there is not more than one omnipotence, one omniscience, one ompipresence, in a word, one God. But in the revelation of himself, whether in creation or in the incarnation, we find there is a distinction over and above the distinction between the Creator and the created, the Father and the Son of Man. But it is Christ himself, the Word made flesh, who, further on, gives us the clearest discovery of these sublime truths. We are never to lose sight of the important principle of interpretation that we are to put ourselves as far as possible in the position of those to whom the revelation was directly made; for the sort of language that is needed to convey a certain truth to minds less enlightened, more trammeled by error and prejudice, is different from that which would be used in addressing more advanced hearers. An illustration of this may be found in the different way in which Christ spoke of several matters connected with his mission at different periods of his ministry. On the other hand this principle is not to be abused. Our Lord sometimes used language that he knew would not be rightly understood till afterwards. He referred his disciples to the future teaching of the Spirit for explanation of various things in his teaching.

Jesus was called and his disciples to the marriage. (John ii. 2.) It had been fully settled in the wilderness of temptation, that there was to be no ostentatious display of the Messianic power; no

direct and open attempt to take captive the confidence of the Jewish people; but that the power should be subordinated to the necessarily gradual unfolding of the Messianic character. The character to be unfolded was not that of a commander, general, or other person in high official position; but that of a typical man; it was to be unfolded by means of unsought incidents and the intercourse (as far as possible) of ordinary life. Therefore, first to Galilee. And first, in the singular providence of God, to a marriage-feast. His presence there does not make it any the less a feast. It is our friend Jesus of Nazareth, whose character we have long admired and whom now God is honoring in a singular way. Awe for the divine testimony does not take away their confidence in the friend. We are not told of any thing that he said on this occasion; any speech at the entertainment; he was still abiding his time. Had the divine Providence brought the palsied and the blind of Cana to the house entreating him for help, he would doubtless have healed them. But they had not yet this faith: how were they to get it? By ascertaining that he was one who answered prayer; who exerted his power when requested to do so. He will not anticipate the confidence or the requests of men. What is the form that the request now takes? They have no more wine; here are six water-pots of stone. So much of faith meets him. But it is his mother who asks. It is important that he should show that the thing is not done because one who was his mother asked it, but simply because there was the asking; otherwise, faith would have been checked in its development. So he says, Woman, what have I to do with thee? What special connection is there between thee and me? And then he does the thing asked, and begins a manifestation of his glory as one who is ready to help those who are in need. The need here was slight: the stronger the argument for those whose need was greater.

Correspondence.

ST. PAUL AND PROTESTANTS.

To the Editor of the Bombay Guardian.

SIR,—In the October and November numbers of the *Cornhill Magazine* there appeared a paper bearing the title of St. Paul and Protestantism, and the signature of Matthew Arnold. Like every thing which comes from the pen of that writer, the paper must carry weight owing to its forcible style; but as an exposition by him who has been aptly termed the "apostle of sweetness and light," of the chief work of him who was the "apostle of the Gentiles," its worth must of course be a matter of individual opinion.

The line of Mr. Arnold's argument may be thus sketched out. With Suribanism, (which he divides into Calvinism and Methodism,) the cardinal points are election and justification, election (or predestination) occupying the foremost place in Calvinism, and justification by faith in Methodism. Both insist on man being under a curse: with both the great features are the passiveness of man, and the activity of God. But with Paul, says Mr. Arnold, the case is quite different. What sets Paul in motion is the desire for righteousness. In Calvinism this is among the saving graces applied by the Holy Spirit to the elect: but Paul starts with it, and builds upon it his whole system. Puritanism comes by its religion in the first instance theologically and from authority, but Paul on the contrary psychologically and from experience. The points in which they meet are the miserable sense of sin from unrighteousness, and the joyful witness of a good conscience from righteousness, but these are facts of human nature, and can be verified by science. Puritanism ends with them. Paul begins with them. The righteousness of God; the nonfulfilment of it by man; the fulfilment of it by Christ; these form the central matter of Paul's thoughts: in contemplation of them he felt the inevitable force of attraction, which doubled the virtue of everything done by Him, he felt this power penetrate him, and through it be identified himself with Christ, and thus got the confidence and force to do as Christ did. This influence Mr. Arnold calls faith. "Have faith" does not (he says) mean "Rest in the finished work of a Saviour," but "Die with him." While then the three essential terms of popular theology are calling, justification and sanctification, of the Pauline theology they are dying with Christ, resurrection from the dead, growing into Christ; but this dying, this resurrection, they are not physical, but within the sphere of our visible earthly existence. Having risen with Christ to life, God justifies us, we are freed from the sense of sin Then we become sanctified, consecrated, and unalterably devoted to eternal peace, and thus advance from glory to glory.

Such is a brief outline of Mr. Arnold's argument. It must be imperfect, for we have omitted many important details regarding what (in Mr. Arnold's opinion) Paul's conception of faith was, as also the meaning in Pauline theology of original sin, predestination, and the sacrificial atonement of Christ, and what place these doctrines have in Paul's scheme of religion. Enough however has been shown for the object of this paper, which is to draw attention to what Mr. Arnold calls Paul's starting point.

Mr. Arnold tells us that his article was not written for edification. If he means by this that it is not to be considered a religious article, he is correct; for in the present day a "religious article" generally consists of a host of quotations and references to chapter and verse, varied with many exhortations and truisms. But if Mr. Arnold means that his article should be considered merely as a criticism of St. Paul's Epistle to the Romans, it will be seen at once that he places himself in an impossible position, for surely a discussion of the doctrines held by one of the chief founders of the Christian Religion, is a subject coming near to the heart of every man, whether by that discussion he be built up, or whether he be cast down. The first feeling in our mind after reading Mr. Arnold's article was that of intense pleasure, pleasure caused not only by following the subtility of the criticism, but also by seeing the demolition of certain doctrines (if they may be so called), which to us have always appeared the "bugbears" of religion. But this feeling of pleasure was followed by a vague doubt, a suspicion that something was wanting in the line of argument, and what this something wanting really is, we cannot even now tell. At any rate we can point to the spot where the doubt seems to lurk: these words may meet the eye of one, who will take the trouble either to confirm the doubt, or to make it vanish into air.

Is Mr. Arnold right in saying that Paul's starting point is the desire for righteousness? That question can be answered by a careful examination of St. Paul's writings; but suppose we carry the line of argument back one step, and ask, Is it possible for the desire for righteousness to be a starting point? Whether Mr. Arnold's article was written for our edification or not, he will allow no doubt that St. Paul wrote for the whole human race, and that the Pauline system of religion, whatever interpretation be put upon it, is such as can be apprehended by every one.

Is then the desire for righteousness a feeling naturally implanted in the human heart? Or to be more accurate, is the sense of sin common to all men?

Preachers are always bewailing that there are so many professing Christians, but so few true believers. It would be curious to know how far the professing Christians have got in the Pauline system of religion. Have they all got that deep sense of sin? Mr. Arnold says they have: it is a pyschological fact, which is learned from experience.

We do not aver the contrary, we merely beg that we may have some evidence of the fact, something more than the '*ipse dixit*' of Mr. Arnold. It is no answer to say—No, it is not a fact of human nature: Mr. Arnold is wrong; therefore you see that Calvinism must be right, for instead of making the sense of sin its starting point, it rather ends with it. In the first place it does not follow that because Mr. Arnold is wrong, Calvinism is right; and in the second place it does not tell us what is the starting point in Calvinism. The answer to this from hundreds of mouths would be, Believe in the Lord Jesus Christ. Just so: but how am I to believe in the Lord Jesus Christ. By prayer, you say—what! Am I to pray, when I have no sense of sin? How can I? It is a pure impossibility.

But suppose for the sake of argument that one has got the sense of sin: what is the connection between the sense of sin and the desire to be without sin? They certainly are not identical, though with Mr. Arnold they seem to be interchangeable; for in one place he says that what sets Paul in motion is the desire for righteousness, while in another place he says the starting point is the unrest from the sense of sin. Will any one dare to aver that if one possesses the sense of sin, the desire for righteousness follows as a matter of course? Why the world is a living denial of this. How many thousands upon thousands there are, who never get farther than the sense of sin Does the man, who cries aloud in his anguish, "Oh wretched man that I am, who will deliver me from the body of this [illegible] does that man possess no sense of sin? It is that unrest which causes him to cry [illegible] but still the important question remains, how is to obtain the desire for righteousness? The formal answer is ready; on the one side, more attention to the ordinances of the church is recommended, on the other side, faith, prayer, &c. [illegible] are all delusions. Perhaps Mr. Arnold is partly right, and the true answer is, that if one has the sense of sin, that is identical with a desire to be without sin. Be it so: but how is one to pass from the desire to be without sin to the [illegible] ness of a good conscience from righteousness? There is still the yawning gulph, and it is very hard to tell how Mr. Arnold bridges it over. As far as we can judge the connecting link is to be found in the two-fold aspect of beholding God, first as the moral order in human nature, the righteous Judge, secondly as the eternal and divine power from which all life and energy proceed. Paul, says Mr. Arnold, passed naturally from one to the other; and what he calls "the power that worketh in us" he instinctively sought to combine with our personal agencies of reason and conscience.

Is this a true interpretation of Mr. Arnold's argument? If not, what is? If it is true, is the argument correct? These surely are questions which demand more than a passing interest.

C.

A NEW PLEA FOR ORNAMENTING CEMETERIES.

DEAR SIR,—The freshest reason I have seen assigned for the beautifying of cemeteries is urged in the "*Indian Church Review*" of Dec. 5th. The *I. C. R.* complains bitterly, and no doubt reasonably, *of the neglect into which the English residents in* this country allow their cemeteries to fall for want of money to make and keep them beautiful. Why is this? "Because they do not sufficiently understand the *doctrine* of the Resurrection!" This is something new indeed. Does the *I. C. R.* mean to say that the results of the day of judgment will depend upon or be in any degree modified by the appearance which the cemeteries of the world present, or that the glory of the risen body will be dimmed or brightened by the absence or presence of a quantity of flowers in the graveyard where it rested? Does it fancy that Lazarus, who in all probability was thrown into some hole by the way side, will be less beautiful in heaven than he would have been had he been buried in pomp and laid beside Dives in a grand and costly tomb? Does it mean to tell us that Moses whose grave no one from divinely determined ignorance had ever the opportunity of adorning or even looking upon, will have a lower rank in heaven than he would have enjoyed had the united nation of Israel collected gold and silver and jewels and marble and built him a gorgeous mausoleum? If this reasoning of the *I. C. R.* be sound, alas for the thousand of "the faithful" whose bones moulder in the common trenches of the battle-field, or are scattered among the rocks and sands and weeds in the depths of ocean, or whose ashes have been given to the winds in contempt and scorn.

It is right and proper to keep cemeteries in decent order and even to make them as much like a "Paradise below" as possible, but it is not because the eternal condition of the denizens of these "cities of the silent" will be in any way affected thereby. Common respect for the dead, who were once living, breathing men like ourselves, should be a sufficient reason for paying all necessary attention to the places of their temporary rest. Our Lord himself was buried in a garden. It was in a garden that the agonies of the world's sin came upon Him in all their strength, and it was in a garden that his body was laid. I am a strong advocate for the beautifying of cemeteries and for the cultivation of pleasant flowers around the silent tombs. But I should be sorry to detract from the honour of my Redeemer's

work, which insures to believers their glorious resurrection and their eternal perfect happiness, by saying that the resurrection and the condition of a grave-yard have any spiritual connexion. The love we owe to our species, and particularly to our countrymen and friends, and the thought that the departed dead have fought life's battles before us and have gained for us, mediately or immediately, the positions we now occupy, should be a guarantee that their memory and their resting place should not be forgotten, neglected or lightly esteemed. I believe with the *I. C. R.* that every cemetery should be a garden, where the fairest and most beautiful of God's beautiful creation may mingle with the solemn witnesses of his power and sovereignty, and may testify to us that the thunderbolt and the rainbow are equally the work of the Universal King.—I am &c.

Guzerat. R. A.

Epitome of News.

SATURDAY, DECEMBER 11TH, 1869.

—A writer in the *Times of India* on the Suez Canal: "With every admiration for the grand work, so far accomplished, it is evident that very much remains to be done before the canal can be called an Ocean Canal. The depth of water is from 16 to 19 feet throughout, to Lake Timsah; but only in the centre, so that extreme care is needed in steering. Steamers cannot pass each other, the width of the canal in some places not allowing it, in others the depth. The effect of the wash of passing steamers is very great, all tending to fill the central channel. In fact the work is not *half* done yet. The canal must be made at least *double* the present width and depth, before it will answer the expectations formed of it. It is certainly a marvellous monument of energy and enterprise, but the present shareholders cannot possibly derive any benefit from it, as we see, however, in so many other great enterprises, another and perhaps yet another Company will be formed, to perfect this scheme. The capital already spent must be considered as lost, but at length it will succeed and will pay. Many millions more, it is true, must be spent on the work before this result is attained; but in the present state of the world *it is nearly certain that route qui coute*, it will be effected."

—A Calcutta correspondent of the same says that the Bombay and Madras armies are to be placed under one Commander-in-Chief.

—Sweeping reductions in the Public Works Department are intimated.

—Mr. Conder, Gen. Traffic Manager G. I. P. R. announces as follows:

"On the 1st January 1870, Kirkeaim, Hurda, Sewnee, and Etarsee, on the Jubbulpore extension, will be opened for goods traffic; and on the 1st of the following month, Bagra and Sohogpore stations will be opened, and on and after these dates respectively, goods and merchandise will be forwarded between these and other places along the line. Early in March it is hoped that the whole line to Jubbulpore will be completed, from which time the arrangements that have been made for the conveyance of passengers and goods by the G. I. P. Railway along the East India Railway will come into operation."

MONDAY, DECEMBER 13.

—*Friend of India*: "We understand that the Government of India are about to publish a Resolution, with the approval of the Secretary of State, carrying out more fully than hitherto the policy of the Educational Despatch of 1854 in provinces like Bengal where it has been so persistently opposed. While a reduction will be made in the expenditure on the higher education, by limiting the number and pay of the higher officials, by changing Government into Aided schools and by exacting higher fees from those who find a knowledge of English so profitable, more funds and a better machinery will be supplied for vernacular schools.

"An expedient has at length been hit upon by which the long list of unemployed officers will be rapidly reduced. Officers declining work, no matter what its character, will be placed upon half-pay."

"The Calcutta Sailors' Home, built three years ago to a considerable extent out of charitable subscriptions, has already begun to give way owing to what we may call fraudulent beams. The second fact, which goes far to explain such scandals as this, is that a subordinate of the Public Works Department recently died worth several—we are assured, eight—lakhs of rupees. He had been a private soldier and had made all his money in the Department."

"Mrs. Ingalls, well known as a lady missionary, with one assistant from America, continues to do good work among the stolid Burmans, who are likely soon to be distanced by the Karens if they continue to stand aloof from Christian influences. Last year, in her jungle station at Thung-Bai, 37 were added to the Church. There are 4 schools. The Burman converts contribute liberally for mission work. One has built a teak chapel and supports a schoolmaster. The native assistants of Mrs. Ingalls are a Bible-woman and preachers whom she has trained."

—*Times of India*: "The Khedive does not mean the overland traffic to go by railway any longer than is absolutely necessary, if he can help it. Already the merchants of Alexandria are complaining of obstructions offered to them in the conduct of their business, with a view, it is believed, of inducing them to establish Port Said as the *entrepot* of Egypt, or at any rate to make the canal their means of communication with their correspondents and constituents in the East. And what will be Bombay's share of the increased traffic between Europe and India? A very little consideration will, I think, show that she must have all, or nearly all, be that increase greater or less. For the new companies about to be formed, and the new lines to be established by companies already extant, will, almost to a certainty, have their head quarters at Bombay, and further eastward than that they will not go."

—Same; Belgaum: "I regret to have to inform you that at about 8 a. m. yesterday an unfortunate soldier of H. M.'s 108th Regiment was found lying, almost dead, in the quarry adjoining the Engineer's karkhana. The poor young fellow was at once removed, but he expired soon after having reached the hospital, and was interred this morning. He had been at the regimental theatre on the previous night, and quitting the place in a state of intoxication, had the ill-luck to wander amongst quarries, which are in most places unguarded by fence of any kind—and so met his fate."

—*Madras Atheneum*: "While the Governor of Bombay, who is travelling *en garcon*, requires twenty-five servants to attend him to Calcutta, Lord and Lady Napier are perfectly content with nine."

—*Overland Mail*, Nov. 19: "Intelligence of the successful opening of the Suez Canal has been received, and has given universal satisfaction.—The leading deputies of the Liberal party in France have issued a well-timed manifesto, repudiating sympathy with Red Republicanism.—The health of the King of Italy is restored. There have been great demonstrations in honour of the heir to the throne, who is to be called the Prince of Naples.—The Italian Parliament was opened on November 18.—The King of the Belgians has arrived in England.—The formation of the Control Department in the army has been announced by Royal Warrant.—Parliament is prorogued to January 10, 1870.—Mr. W. H. Gladstone has regained his seat for Whitby. Mr. Kay Shuttleworth (Liberal) has been returned at Hastings. Mr. Gordon (Conservative) is at the head of the poll of the Glasgow and Aberdeen Universities.—The Premier has refused to receive a deputation from one of the Fenian Amnesty Committees.—The Government is said to have determined to introduce a half-penny postage stamp for printed matter.—At the recommendation of the special committee of the European Assurance Society, the directors, the manager, actuary, and auditors, have resigned.—The loss of the *Royal Standard*, bound for Melbourne, off the cost of Brazil, is reported. Some of the passengers and crew were rescued.—A terrible accident on the Western Pacific Railway, near San Francisco, is telegraphed.—The sheriffs of London have received the honour of knighthood.—Amongst the deaths recorded this week are—Viscount Canterbury; Lady H. L. F. Cathcart; Sir David Cunynghame, Bart.; Sir J. Prior, Knt.; Major-Gen. McCoy, R. A.; Major W. D. Hamilton, late 13th Dragoons; Mr. H. Dawes, late Bengal C. S.; Rev. W. Harness; and Prof. Donkin.

—*Pall Mall Gazette*: "The celebrated German theologian Dr. Dollinger has just published a pamphlet addressed to the Catholic bishops of Germany on the doctrine of Papal infallibility. He says that one of the consequences of the acceptance of this doctrine would be to weaken the respect of the laity for the Church. 'For nothing can be more injurious to this respect in the eyes of the faithul and of strangers than that it should be evident that an ecclesiastical doctrine has been arrived at by means . . . of long continued . . . fabrications. This is evidently and indisputably the case with the doctrine of Papal infallibility. The fabrications by which this doctrine was prepared, recommended and finally introduced into the scholastic theology and the law-books extend from the sixth century to the thirteenth, and even St. Thomas of Aquinas, whose authority has contributed so much to its spread and confirmation, was deceived by the fabricated evidence of the Greek Church."

—The same; letter from Sir S. Baker: "The main objects of our enterprise are, after crushing the slave trade; (1) to annex to Egypt the Equatorial Nile basin; (2) to establish a powerful government throughout all the tribes now warring with each other; (3) to introduce the cultivation of cotton on an extensive scale, so that the natives will have a valuable production to exchange for Manchester goods, &c.; (4) to open to navigation the two great lakes of the Nile; (5) to establish a chain of trading stations throughout the countries to be annexed, so as to communicate with the northern base from the most distant point south, on the system adopted by the Hudson's Company . . . . Every tribe will be *compelled* to cultivate a certain amount of corn and cotton in proportion of the population. No wars will be permitted. Each chief will be held responsible for the acts of his tribe. Tribute will be *exacted in labour to be performed in opening out roads*; on the same principle as the road tax in Ceylon. To carry out these plans I have absolute power conferred by the Viceroy."

—*Spectator*: "The Pope has apparently felt so strongly the duty of at least providing machinery for converting 'Dr. Cumming, of Scotland,' in case he should ultimately decide to go to Rome, that he has sent Archbishop Manning a second letter telling him that though errors once condemned by the Catholic Church in any Œcumenical Council cannot be reopened in another Council, yet heretics and Protestants are to have, if they please, a special opportunity of discussing their views with some eminent Catholic divines, whom the Pope has detailed for the very purpose."

—The *Madras Mail* states that Maharajah Holkar of Indore has offered a loan of a million sterling to Government at five per cent. for the construction of a railway from Khundwah through his capital.

—*Home News*: "The Rev. C. Merivale, chaplain to the House of Commons, is the new Dean of Ely.—Cumberland-lodge, in Windsor-park, has been partially destroyed by fire.—Twenty-seven lives have been lost by another colliery explosion at Wigan.—A Canadian Pacific Railway is likely to be brought out with a capital of £20,000,000.

—The following from the *Bombay Catholic Examiner* will be interesting to our millenerian friends: "A Mahimwalla asks:—'If a woman present to a priest a rich embroidered gown which she has often used, is the priest justified in making a *chasuble* (*casula* in Portuguese) out of it for the use of the Church? We answer—If the gown has not been used *too* often and can bear quarantine, certainly the priest would be more than justified in turning it to good account."

—*Bombay Gazette*: "We learn that the session of the Bombay Mechanics' Institution for the year 1869-70 will commence from the 15th inst., and that the following gentlemen have kindly consented to give lectures in connection with the institution:—

Rev. John Wilson, D.D., F.R.S., a second lecture on 'The Maratha Country, its Tribes and Castes.'

Rev. D. C. Boyd, M. A., on 'Comparative Mythology.'

Robert Knight, Esq., on 'Fiscal Science in in India, as illustrated by the Income Tax.'

W. G. Hunter, Esq., M.D., F.R.C.P., on 'The Differences between Plants and Animals, and their relation to each other.'

I. B. Lyon, Esq., M.D., on some subject connected with Chemistry.

Rev. Thomas Williams, on 'The Advantages of a Knowledge of Geology.'"

TUESDAY, DECEMBER 14.

—*Darjeeling News*: "Many of our readers may not be aware exactly of the meaning of the term 'Infallibility' we will therefore allow two of the best Catholic authorities to explain it.

"In the 13th Ch. of the 'Spiritual Exercises' of Ignatius Loyola, who founded the order of the Jesuits, sanctioned by Paul III. in 1548, it is written, 'Denique, ut ipsi Ecclesiæ Catholicæ, omnino unanimes conciones simus, si quid, quod nostris oculis apparet *album*, *nigrum* illa esse definierit debemus itidem quod *nigrum sit* pronuntiare.'

"Lastly, that we may be altogether of the same mind, and in conformity with the Catholic Church herself, if she shall have defined anything to be *black*, which to our eyes appears to be *white*, we ought in like manner to pronounce it to *be black*." (Exercitia spiritualia B. P., Ignatii Lŷolæ, Romæ, in Collegio Rom. ejusdem societatis 1606 p. 136, 8vo).

Again, Cardinal Bellarmine, the *highest authority* as an expounder of R. C. doctrines, says, 'Si autem Papa erraret præcipiendo vitia, vel prohibendo vitutes, teneretur Ecclesia credere, *vitia* esse *bona*, *virtutes malas*; nisi vellet contra conscientiam peccare.' Bellarmine de Romano Pontifico, Lib. IV. Cap. 5).

"But if the Pope should err in commanding *vices* or in prohibiting *virtues*, the Church would be bound to believe that *vices* are *good*, *virtues evil*; unless she wished to sin against conscience."

—*Bombay Gazette*: "We are not disposed to be sentimental, but it is as well to call things by their right names. Sir Samuel Baker designs to substitute the slavery of civilization for the slavery of barbarism. We do not suppose that the condition of the equatorial basin of the Nile can be made much worse than it is; it may be made much better; and Sir Samuel may be the destined great reformer of that region. But plainly if he compels people to cultivate, or as he calls it 'to work for themselves,' he will be instituting a regular system for the production of slave-grown cotton. Moreover, as has been pointed out, he will have to work through Egyptian agents, whose 'mild' rule over gangs of forced labourers is somewhat notorious. We shall watch, with curiosity and interest, the issue of an enterprise which combines, in so marked a degree, the spirit of old romance, and the motive power of the modern exchange, of the Knight-errant and the Bagman. In a political point of view its success would materially change the already much altered relations between the Khedive and the Sultan. With the Suez Canal on one side and the Equatorial Basin of the Nile on the other, the Viceroy will be too big for a subject, perhaps too weak for an independent prince. He is already an apparent believer in his own right to stand alone, and there can be no doubt that his quarrels with the Divan are as grave as report makes them out to be."

—Dr. Hewlett, our Health Officer, has returned to Bombay.

—The Bishop of Bombay has gone to Sind.

—There has lately been a most horrible massacre perpetrated at Fiji. A Mr. Lattin, who, it is said, was formerly a storekeeper in Melbourne, had shipped about 280 natives on board the French barque *Morea*. Their ultimate destiny was, it is believed, Queensland; but it seems that the islanders rose *en masse*, and mercilessly killed every white man on board, with the exception of the mate. They then jumped overboard, with intention of swimming on shore, but only about 30 reached the land, 255 having, it is supposed, been drowned.

—*Economist*: "It is stated that a Russian concession has been granted for the construction of a telegraph line between Posietta Bay, on the South-east coast of Siberia, and China and Japan. The concessionaires are the parties who have laid the North sea and Baltic cables, and the concession thus looks 'like business.' If the work is successfully accomplished the long extension of the Siberian lines of Russsia, undertaken in connection with the abortive project of a European-American Telegraph via Behring's Straits, will yet be of some considerable service."

—*Times of India*: "We should like, as a mere matter of curiosity, to have a look at the stable of the Governor of Ceylon. It is considered quite unequal to supplying a mount for a royal duke, so eleven Gulf Arabs are said to have been purchased, at the rate of £80 apiece, for His Royal Highness and suite against their visit to the Island."

"We are glad to see two more correspondents in another column calling attention to the nuisance of the extortionate fines which for many months past have beeen levied on thousands of overland letters on various frivolous pretexts. These letters represent the opinions which hundreds more would express if they could but find time to do so, and we think the Indian postal authorities should take the matter up officially."

—The *Wall-street-Journal* says that Mr. Drake, who put down the first petroleum oil well in America, and who at one time was worth 200,000*l*., recently died in the poor-house.

—*Times*: "Yesterday receipt was acknowledged of 1,000*l*. from 'N.P.T.' for Mrs. Gladstone's Convalescent Home, and 1,000*l*. from 'R. W. T.' for the British Orphan Asylum. Within the last few days Mr. Spurgeon has also received two donations, one of 500*l*. and one of 1,000*l*., in aid of the funds of the Stockwell Orphanage, into which orphan boys are received (without the expense and anxiety of going through a contested election) and boarded, clothed, and educated gratis."

—*Spectator*: "Our Roman Catholic contemporary the *Tablet* in answering a remark of ours made a fortnight ago, to the effect that if ever the Roman Catholic religion should again gain the upper hand in England, we might properly expect a little wholesome prosecution for the sake of our souls, denies that this is ever the method pursued by the Roman Church towards a race which has inherited heresy, from its ancestors. In other words, we conclude, it regards persecution as admissible only where, on its own theory, heresy must be the result of *sin*, and where 'invincible ignorance' is an impossible hypothesis. We understand the distinction. But how, then, does our contemporary explain the frequent and fierce persecutions of the Jews by Rome? Surely they, of all men, had most closely inherited an heretical creed from a long line of ancestors, and might be supposed to be under 'invincible ignorance' if ever men were?"

—The king of Italy, expecting the approach of death, received the 'Sacrament.' The following account is given in the *Gazatta d' Italia*: "The priest, before absolving the King, told him that it was necessary he should make an abjuration of the offences which he had committed against the Church. His Majesty replied—'As a Christian I have lived in the faith of my forefathers, and am prepared to die in the same: as a king, imitating the example of my forefathers, I have done what my conscience as a sovereign commanded me to do for my country. I have always distinguished my obligations as a king from my duties as a Christian; as a king I have no abjuration to make.' The priest, confused by this reply administered the Sacrament, but on his return to Pisa, and reporting to Cardinal Corsi, the Archbishop what had happened, he was blamed, and enjoined, on pain of Church censures, to return to San Rossore and demand the abjuration. The priest obeyed, and returning to the couch of the sick man, delivered his message. Then the King told him:—'If you come here to speak to a Christian of his approaching end, I will listen to you with calmness and with gratitude; but if you require to speak about politics, my ministers are in the next room.' The reverend priest made his way back to Pisa."

—*Port Louis Commercial Gazette*: "A letter we lately published from our Tamatave correspondent announced that *the Idols at the capital had been burnt*. We know not whether our readers have been struck as we were with the importance of this intelligence. We look upon the fact as an immense progress and one that will redound to the honor of the present Queen of Magdagascar, Ranavalo II. It is not many years ago that a Queen of the same name (Ranavalo I) adopted for her policy. 'Aversion for the stranger; persecution and extermination of the Christian.' What do we see now? People of all nations allowed free access to every part of the country; a printing press at the capital; the Bible circulated; the Christian religion preached in different parts of the island, sometimes by the Malgash themselves; the Queen not only giving her sanction to that religion but it is said becoming a convert to it.

"The civilizing effect of Christianity is naturally felt; barbarous punishments are abolished, a higher sentiment of justice is implanted in the minds of rulers and judges, and a favorable influence is exercised over the moral and social character of the people. The Hova Government is beginning to find that a rich country like Madagascar must rely on something more than the mere raising of cattle if it hopes to advance; its rich soil must be cultivated; its forests explored; its mines worked and further facilities for communication established. There was a time when the Hovas feared a road to the capital would open the way for foreign invaders."

Wednesday, December 15.

—The Thakoor of Gondul Dhorajee died suddenly yesterday in Bombay. The cause of death is stated to has been general debility, brought on by excesses.

—The *Geelong Advertiser* describing the wreck of the *Victoria Tower* off Port Philip heads, says: "The boat in which the ladies landed was attached to the ship by means of a rope, the intention being to let her drift to the shore. The rope, however, proved too short, and this upset the boat in deep water. Captain Lidbetter (late of Bombay) saved his wife, who could not swim, whilst his eldest daughter, a young lady seventeen or eighteen years of age, thinking little of the danger, and being a splendid swimmer, saved her two little sisters."

—*Central India Times*: "We have to announce the important fact that the Chanda coal fields have at last been pronounced valuable and productive. Dr. Oldham has thoroughly satisfied himself on this point, and a survey for a branch line of rail from Chanda to Wurdah is to be immediately commenced."

—The following extracts are from Lord Napier's Lecture on the Fine Arts, delivered in Madras:

"I hope I shall not be considered fantastic in remarking that a feature in the Saracenic architecture peculiarly attractive is the sympathetic manner in which it associates itself with gardens and trees, and with all the forms of natural scenery. For parterres of the regular kind, the geometrical patterns peculiar to the style supply an exquisite frame-work; while the cypress and the plane, the types of aspiring and spreading vegetation, appear to be repeated with a sort of rythmical concord in the minaret and cupola. It is not in the power of all to admire these harmonies beside the rushing current of the Bosphorus or on the slopes of the Bythinian Olympus, or at Cairo where the Caliphs sleep between the city and the desert, or where the dust of Shah Jehan and Moumtaza Mahal rests under an incomparable canopy, near the waters of the Jumna; but go to the quiet garden at Seringapatam, go to the grove of tamarinds and palms beneath the rocks of Vellore, where the funeral repose is accompanied by the muttered Koran and the murmur of waters from the well, there you will still feel how the voices of nature and art, of beauty, divinity and death are blended by the Mussulman builders."

"The ordinary style of a Gothic Church in India may be seen in Blacktown or in Vepery,—meagre, cheap, plaster counterfeits of the glorious originals to which we affectionately turn in memory and in hope. I know that there are happier attempts. At Megnanapooram, in the sand wastes of Southern Tinnevelly, the energy of an enterprising missionary has raised a fabric in the early English style, which would grace the plains of Suffolk or Lincoln and in which I have heard 2,000 Tamil voices mingled in Christian Psalmody. At Edeyengoody, the most learned Pastor of the Shanars, but who counts his learning for nothing compared with the service of the Lord, trains the Indian mason in the arts of the northern craftsmen, and watches over the growth of a decorated structure, which will be the creation of his life and the monument of his ministry. Even the Roman Catholics at Dindigal and elsewhere are following the same track. I admire the picty of the founders, but I question the wisdom of their selection. I question the propriety of adopting the Gothic as the architectural type of Indian Christianity. It cannot be necessary, for Christianity flourished for a thousand years before the Gothic was invented, and for three hundred while the Gothic was in abeyance. It can scarcely be desirable, for the Gothic is remote from the forms of Oriental art and from the traditions of the Oriental Church."

Thursday, December 16.

—Galle telegram: The new U. S. Minister, Mr. DeLang, has arrived at Yokohama.—The revised treaty between Great Britian and China was signed on 23rd October. It is rumoured that the American treaty *addendum* with China has been satisfied.—Sir R. Alcock has gone to Kewkeang, and intends to enquire into the late disturbance at Nganking.

—The Japanese appear to have caught the Russophobia.—In order to check the advance of the Russians towards Japanese territory, the Japanese Government has sent several hundred

colonists to pre-occupy the north coast of the island of Yesso.

—A telegram, dated Suez, December 9, was received in Bombay, by Messrs. Lawrence and Co., on Tuesday morning, announcing the safe passage through the Suez Canal of the steamers *Brazilian* and *Queen of the South*. These steamers are bound for Bombay with coal, and are the pioneers of a new line. These steamers are of 2,000 tons and over.

—A telegram is said to have been received in Bombay from the owner of the *Noel* of Bordeaux, announcing the loss of that vessel in the Red Sea. That barque came through the Suez Canal on the 27th ultimo, bound for Bombay, with a cargo of wines.

—The *Mitrodaya* suggests the establishment of morning and evening classes for the benefit of youths attending offices.

—The *Indian Mirror* replying to the *Hindu Patriot* and *Dr. MacLeod*, says: "The fact is Babu K. C. Sen was *never* more 'strongly impressed with the truths of Christianity than he now is, that he was never 'ready to undergo the rite of baptism,' and that he cannot boast of the honor of 'the timely aid of the then editor of the *Tatwabodhiny Puttrica*' (we do not know to what time and to which editor our contemporary refers) or of any editor who rescued him from the misfortune of 'flourishing in the Christian flock.' The *Hindu Patriot* is quite mistaken if he suppose he has at all compromised Babu K. C. Sen's position or that of the Brahmos by the false and uncharitable assertions he is frequently led by a rankling jealousy to make, without any ground or authority whatever. Nor is there any truth in the statement that there is 'a wide divergence of opinion as to the cardinal doctrines of faith and men's responsibilities' among the Brahmos, though there may be some disagreement of views in social and ceremonial matters.'"

FRIDAY, DECEMBER 17.

—The Turkish line of telegraph is now restored after more than two months' interruption.

—The *Asie*, the pioner of Messrs. Frassinet's line of steamers between Marseilles and Bombay, arrived yesterday. She is of 1,200 tons and is to be followed by the *Europe* and *Afrique* of 3,500 tons each.

—The Duke of Edinburgh is expected in Calcutta next week.

—*Times of India*: "Mahomed bin Kuleefa, who caused all the disturbance at Bahrein, has been surrendered by the garrison of Mahrag Fort; Sheik Nauser has been surprised at sea and captured; and Mahomed bin Abdullah, the pirate chief in actual possession, was out-manœuvred, and surrendered himself. Nauser bin Mobarek was first shelled out of his fort, and subsequently out of another retreat in which he had taken refuge, with considerable loss. A demonstration by the gun-boats then compelled him to embark with his chiefs and fly to the Wababee (? Arabian) Coast."

—Our contemporary pronounces the first concert of the Philharmonic Society, in the Town Hall on Wednesday an unqualified success.

—The *Indian Church Review* extracts and italicizes the following:

"*Anglican clergymen are too much part and parcel of society to be able freely to preach the Gospel to their flocks, who resent as a piece of impertinence any attempt on the part of a man of the world, like themselves, to denounce their pet failings.*"

—Deaths last week, 301.

—The *Bombay Gazette* says that Mr. W. F. Hunter has been appointed Sheriff for 1870.

—Mrs. Beecher Stowe has published the following card in the *New York Tribune*: "A Card—Mrs Stowe and the Leigh Letters.—Mrs. Stowe requests the public to suspend their judgment on the letters of Lady Byron to Mrs. Leigh, lately published in the *London Quarterly*, until they meet them in their proper historical connection in her forthcoming volume."

TELEGRAPHIC NEWS.

London, Nov. 24th.—The Emperor Napoleon in his speech to the Legislative Chambers says that it is not easy to establish a regular and peaceful exercise of liberty in France. His Majesty refers to the recent excesses, from which the good sense of the nation is already reacting. The situation, he says, demands frankness and decision, and France requires liberty and order, and for "order I will answer."—The speech further proclaims that His Majesty's policy will be equidistant from reaction on the one hand, and revolution on the other. The measures that are to be submitted by the Ministry, will be sincerely liberal, comprising important municipal and other reforms in decentralisation and of an educational character. The situation of the Empire is satisfactory, and the indirect revenues have produced thirty millions of francs more than last year. The Budgets shows a notable surplus.—His Majesty lays stress upon the necessity of preserving the rights of Society and of the Constitution whilst extending the liberty of the people. Our foreign relations, he continues, are friendly, and the sovereigns of European nations are desirous of peace.—The speech next enumerates the enterprises and triumphs of civilization in the present century, and especially with reference to the Suez Canal. —An extraordinary session continues for strengthening the elections (*sic*).—The ordinary session will commence immediately afterwards.—The insurgents have been driven beyond Montalus.—The Imperial troops have raised (*sic*) their encampment, which will now be continued along the sea coast.—The Suez section of the British Indian Telegraph line will be sent through the Suez canal.

25th.—The Queen has sanctioned the employment of British officers to assist in the organisation and drill of the Persian army.—Latest advices from Spain state that General Prim persists in favoring the candidature of the Duke of Genoa, notwithstanding the opposition of his family.

26th.—H R. H. The Princess of Wales has given birth to a Princess.—Donna Rossa, the Fenian convict, has been elected a member of Parliament for Tipperary.—The inauguration of the Suez Canal has terminated, and the Flotilla has returned to port Said.—The Empress Eugenie has gone back to France.—Two Messageries steamers, of 2,400 tons each, have successfully traversed the Suez Canal.—Lord Chelmsford is convalescent, and the Archbishop of Canterbury is better.—The Peninsular and Oriental Steam Navigation Company have declared a dividend at the rate of six per cent. per annum.—Ninety-eight Members of the Chamber of Deputies have adhered to the progamme of M. Ollivier, demanding the amelioration of the law for public safety, the revision of the Electoral Law, and the abolition of the immunity of Government officers from proscution.

New York Dec. 6th.—President Grant in his message to Congress recommends a gradual return to specie payments, and the reduction of taxation. He approves the present Financial Secretary's policy, and believes that bonds on fallacy due, can be replaced by bonds bearing not more than 4½ per cent. interest.—He expresses sympathy with the Cuban insurgents, but declares them not yet entitled to recognition. He declares that the *Alabama* claims, had better remaning unsettled, than be settled in an inadequate manner, and he expresses a hope that an early and satisfactory settlement may be brought about.—In conclusion, President Grant says that the foreign relations of America are generally satisfactory.

Miscellany.

—Paper on 'Meteoric Showers in journal of the R. Dublin Soc. by G. J. Stoney, F.R.S.:

"*Orbit of the Great November Swarm.*—In these vast celestial spaces there are no rails over the roughnesses of which the train must be made to rattle, if it is to move at all; there is no air in which a wind must be produced; there are no wheels to be worn out. The music of the spheres is not a sound audible to the ear, and an impediment to motion: it is harmless, it is altogether good—it is the pleasure of the human mind when it understands the great works of nature. There is no thundering along through the heavens. All is silence and peace around the planets as they swiftly glide. Bodies which sweep in this way without obstruction through the depths of space, are ready to yield at once the due amount of obedience to the attraction of the sun. Accordingly each meteor which traverses the elliptic orbit mends its pace so long as it is gliding along that half of its course in which it is approaching the sun, because here the sun is drawing it forwards as well as sideways; and the forward attraction increases its velocity, while the sideward attraction bends its path into the oval form. The meteor takes upwards of sixteen years to traverse this part of its orbit, and all this time its velocity is on the increase. It has attained its greatest speed when it reaches the point of its orbit which is closest to the sun, near to which is the place where it crosses the earth's path. As it passes this point its velocity is 27 miles a second. The earth moves at the rate of 19 miles a second in very nearly the opposite direction, so that if the meteor happens to strike the earth, the velocity of its approach is the sum of these two numbers, or 46 miles a second; and it is at this enormous speed that it plunges into our atmosphere. But if it escape the earth, and continues its course along its orbit, it loses speed for the next 16 years, until it passes the farthest part of its orbit at its slowest pace, which is about a mile and a third per second. In each revolution its velocity oscillates between these extremes. Its orbit is so vast that it takes 33¼ years to get round it.

"Such is a good picture of the course pursued by each member of the great November swarm. There are countless myriads of meteors in this mighty group, each one moving independently of the rest, each one fulfilling its own destiny. They form, together, an enormous stream of meteors, which appears to be about 100,000 miles in width, and of immense length. The orbit along which they travel I have represented on a diagram by an ellipse of 207 centimetres, or close upon 7 ft. long, and the present length, breadth, position, and motion of the swarm would be represented on the same scale by a thread of the finest sewing-silk, about 1½ or 2 ft. long, creeping outwards along the orbit, the front of the column being at present between the orbits of Jupiter and Saturn, and the rear of it nearly as far in as the earth's orbit. The actual train which is thus represented is so amazingly long that even moving at the rate of 27 miles a second, it takes upwards of 2 years to pass the point where its path crosses the earth's orbit. The earth passes this point on the morning of the 14th of November in every year. The head of the stream seems to have reached it early in the year 1866. The earth was then in a distant part of its orbit, but on the following 14th of November we came round to the place where a dense part of the stream of meteors was pouring across our path. The earth then passed through the stream, just as you might imagine a speck, too small to be seen by the eye, to be carried on the point of a fine needle in a sloping direction through the thread which represents the meteors. The earth took about 5 hours to pass through the stream; and it was Europe, Asia, and Africa, which happened at the time to be moving forwards. Accordingly it was upon this side of the earth on that occasion, that the meteors were poured, and they produced the gorgeous display in our atmosphere which we all remember. In 1867, when we came round again to the same place, the stream of meteors was still there. America, this time, chanced to be the part of the globe which was turned in the right position to receive the shower. Even in 1868, the mighty stream had not entirely passed; and this year, when we come round a fourth time to the proper place, we may perhaps find ourselves among the hinder-most stragglers of the great procession."

"In England, meteors began to be systematically observed, and in this way all that knowledge about them has been acquired which was referred to in the beginning of the lecture. In France, the records of antiquity and the annals of distant nations were ransacked; and by this most useful antiquarian search, no less than ten visits of November swarms, previous to the shower observed by Humboldt in 1799, have been brought to light. But the first great step towards gaining a knowledge of their orbit was made by Professor H. Newton, of New Haven, in America, who published in 1864 two memoirs in which he discussed all the accounts that had been collected, extending back to the year A. D 902. He found by comparing the dates of the old observations with the modern ones that the phenomenon is one which recurs three times in a century, or more exactly, that the middle of the swarm crosses the earth's path at intervals of 33¼ years."

—Archdeacon Pratt, in an account of his Visitation of Burmah, in the *Christian Intelligencer* for December, says:

"Mandalay, as you know, is an entirely new

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city. The present race of kings seem to like changing their capitals. For Ava, Ameerapoora, and Mandalay have been successively the capital within the present century. Ava has entirely disappeared. Ameerapoora is still in existence, though forsaken. Mandalay, five miles up the Irawadi, is a wide-spread place, containing 100,000 inhabitants; the houses are built of wood and matting neatly put together; a very few are built by Moguls of brick. In the midst of this collection of houses is the city, a perfect square, 600 tahs (about 1 mile and 1-5th) in each side, and each side has three gates. The roads are wide and at right angles. The palace grounds are also a square in the centre of the city, 200 tahs in each side, and the palace itself in the centre of this. On the skirts of the town on the creek—which runs up from the river and is crowded with boats, great and small, (some of them war boats,)—is the Governor-General's Agency, where I was kindly entertained by Captain Strover; and in the next compound are situated the clergyman's house, the school-room, and boarding-house which the king has recently built. In the same compound the first stone of the future church, which the king has promised to build, was laid a short time ago by Major Sladen before he left for England. Mr. Marks had been obliged to leave just before I arrived owing to ill-health. I met him in the river as I went up, and again on my return. On Sunday, the 10th October, I held Divine Service, morning and afternoon, for the residents, in the Missionary house. Though the residents are few in number, it will be much more convenient and pleasant to assemble in the church which the king's liberality is going to provide. As the Missionary was away, I did not see the school. In fact, it was closed, and the boys dispersed, I saw, however, four of them, besides two little boys, sons of the king, who have attended occasionally. The school was opened only four months ago, and already about forty boys attend; and I was told that the number was gradually increasing. The Mission is wholly educational. Indeed I do not know that there can be any other opening for introducing the Gospel at present. It is a step in advance to have got even this footing in Independent Burmah, and with the approbation and, more than that, the aid of the ruling Sovereign. The boys that I saw, besides the two king's sons, were not boys of Mandalay, but from Rangoon; one of them told me that he was soon to be baptised. On Saturday Captain Strover took me to see the ruin of the great unfinished pagoda of the Mengoon, a few miles off. It was begun at the end of the last century, the basement, on a square of about 230 feet each side, a solid mass of masonry about 100 feet high, was finished, and also the huge bell, into which four of us got, and eight more might have come in at the same time, and two (I may call them) almost mountainous lions to guard the temple, were all finished, when the earthquake of 1839 occurred and did immense mischief, cracking the enormous basement in every direction, crushing the supports of the bell (which weighs ninety tons), and breaking off the head and neck, carrying away about half of the whole body, of each of the lions. The work was of course abandoned. The bell is said to be second only to that at Moscow. We could not make it speak, as it is now resting on blocks of wood. On Monday I had an interview with the king. Captain Strover and the Kulla Woon (whom I may describe as the king's agent for foreigners) accompanied me. We had, of course, to take off our shoes when we reached the palace, but not to crouch, as the Burman ministers and others who were present did. The palace disappointed me. Though there is plenty of gilding it is all somewhat tawdry. We had been sitting, on the ground, in the audience room, with our feet out of sight, waiting for the king, when in about two minutes only after the appointed time he came in, and sat on a platform elevated some four feet above us, and about twenty or thirty feet from us, and several queens behind him. He asked me how long I was going to remain, and was apparently much displeased when I said I was leaving in two days, seeming to regard it as an affront that any one should visit his capital and leave again so soon, as if there was nothing to see. However, this passed away, when he was told that I had great many places to go to and that I was come from Thyet-Myoo expressly to thank him in the name of the Bishop for what he had done, and was going to do, for the Christian Mission. He expressed himself very anxious to see the Bishop, and ask when he would come. I told him on the completion of the church. This led to conversation on the materials of which the church should be constructed. The king prefers wood, because it can be built more quickly, and he will see the Bishop sooner. He told me when his Lordship comes he must stop a month, and not run away again, as I was doing, as soon as I had arrived. It is certainly remarkable that he shows so much interest in the Christian Mission. His motive is evidently political, and to be friendly with the English; for that he is a firm Buddhist there can be no doubt, from various indications. He is sincere in his intention to build the church. The sooner this can be done the better, as most likely his successor, whoever he may be, will not do it, nor pay for what his predecessor may have left unfinished. My interview lasted more than an hour, the topics of conversation being the blessing of peace and good government, the time kings have reigned in Burmah, the evils of rumour and the importance of being guided by what you see and not what you hear, the king's sending youths to England and France and Calcutta for education in useful arts; the king's European library; and various other things came up which I need not mention. He did not indulge me, as he has done others, with wise sayings from his sacred books; nor did I directly touch upon the subject of Christianity, because he has more than once refused, on similar occasions, to discuss religious matters in open court. He twice put up his binocular to have a good look at me; first when he had asked, in the middle of our conversation, how old I am, and then when he presented me, by his secretary, with a ruby ring, to see what I thought of it. He put before me also a bag of rupees, and told me they were to pay my expenses. I told His Majesty that I was not in the habit of receiving presents for that purpose; but that, if agreeable to him, I would devote the gift to some benevolent object, to which he at once assented; and when I sent him word afterwards to what I should devote it, I was told that he was much pleased. Conversation went on after this till a sonorous and melodious gong sounded, and he rolled out with his queens after him, and we were left sitting in our most awkward attitude, from which I could not manage to rise for *some seconds, my left knee and hip were so fearfully cramped.* The king has not left his palace for three years, since the rebellion of two of his sons (now in Chunar Fort) when the Crown-Prince was cut down, and the king narrowly escaped. He looked older than I expected to see him. His friendliness is no doubt an opportunity which should not be lost for introducing a knowledge of Christianity into his country; and though there is not the slightest indication of any change in the king himself, his subjects may in future time benefit from the opening which his liberality has made if it be used by us wisely and in the proper spirit, looking up to the "only Ruler of Princes" still to dispose his mind favourably towards us, if not, what we should most desire, for his own conversion, nevertheless for the enlightenment of his people."

PASSENGERS SAILED.

Per *Behar* 11th:

For Marseilles.—Mrs. Richardson and 3 children, Mr. and Mrs. Trafford, Mr. J. C. King, Mr. Kennedy, Mr. Doughs, Capt. M. [illegible], and Mr. F. Wilson.

For Southampton.—Capt. and Mrs. Sergison and child, Capt. F. Geille, Mr. James Soden, Mr. P. W. Jamieson, Mr. W. R. Payne, and Mr. E. N. P. Dunne.

For Malta.—Miss Gordon Cumming.

For Suez.—Mr. W. H. Bennett, Mr. F. H. Green, and Mr. J. J. Emery.

PASSENGERS ARRIVED.

Per *Nubia* 11th:

From Southampton.—Miss Hunter, Mr. Wild, Mr. Moir, Mr. Pengelly, Mr. Henman, Capt. and Mrs. Byron, Mr. Lewis, Mr. Eccleston, Mr. W. Watts, Mr. Cross, Mr. Johnston, Mr. Donovan, Miss May, Major Horsford, Mr. Macpherson, Mr. Ferris, Mr. Wallis, P. & O. servants Mr. Carter, Mr. Brend, Mr. Stoddart and Mr. A. Simpson.

From Marseilles.—Mr. Aird, Rev. and Mrs. Cowley, Mr. and Mrs. Read, Mr. Perry, Mr. and Mrs. Clark, Mr. Angus, Dr. Hewlett, Sir Henry Pelly, Mr. and Mrs. Istill, Mr. Greaves, Mr. Gavin, Mr. Laxwell, Mr and Mrs. Anderson, Mr. Preston, Colonel Ker, Mr. Bonnett, Mr. Ravenscroft, Mr. Wilson, Mr. Haworth, Mr. Newton, Mr. Walker, Mr. Watson, Colonel Chambers, Mr. McKinnon, Mr. Lorin, Colonel Nassau Lees, and Mrs. Watt.

From Suez.—Mr. and Mrs. Woodburn, Mr. and Mrs. Melville, Mr. Watts, Mr. Herring, Mr. Shepherd, Mr. Quincey, and 8 Russians.

From Aden.—Dr. Burrows and 7 Natives.

DOMESTIC OCCURRENCES.

MARRIAGES.

VINCENT—MONEY—Dec. 9th, at Christ Church, Ahmednugger, by the Rev. H. W. Bagnell, Mr. Robert H. Vincent, District Inspector of Police, to Constance, daughter of Mr. W. Money, Bandmaster 3rd King's Own Hussars.

RATTRAY—STUART—Nov. 9th, at Altamont House, Blairgowrie, by the Rev. W. Hardman, James Clerk Rattray, Esq., of Craighall and Wester, Perthshire, to Jessie Louisa, elder daughter of John Stuart, Esq., late of Bombay.

TANDY—GOODWIN—Dec. 8th, at St. John's Church, Calcutta, by the Rev. Weed Maule, H. S. Tandy, Esq., H. M.'s Bombay Staff Corps, to Annie Maria, only daughter of Joseph Goodwin, Esq., of Rose Cottage, Wimbledon.

RAWLE—YOUNG—Dec. 14th, at St. John's Church, Calcutta, by the Rev. W. Maule, Henry John Rawle, Esq., Lieut. Royal Artillery, to Eliza Jane Horsburgh, second daughter of the late Captain J. W. Young, C.B., Indian Navy.

DEATHS.

KING—Dec. 11th, at Bombay, after a lingering illness of several months, Harriett, the beloved wife of Mr. Charles Joshua King, Customs Department, aged 28 years, 6 months and [illegible] days, deeply regretted.

DESOUZA—Dec. 10th, at Surat, Petronilla Letica, [illegible] daughter of Mr. and Mrs. F. Desouza, of Goozarat [illegible] vey, aged 3 years, 4 months, and 10 days.

LAWSON—Dec. 15th, at Mazagon, Henry Wilfrid [illegible] son of Mr. Henry W. G. Lawson, aged 4 months.

GAHAGAN—Dec. 15th, of whooping cough, [illegible] beloved infant of Mr. and Mrs. George Gahagan, [illegible]

Advertisements.

FREE CHURCH MISSION.

THE Annual Sermons for the Mission in Bombay will be preached in the Esplanade Church on Sunday the 19th December,—that in the forenoon by the Rev. Dr. Wilson, and that in the evening by the Rev. Dr. Murray Mitchell.

On both occasions Collections will be made in aid of the local operations of the Mission.

LECTURE TO STUDENTS.

AT the morning service in the Mission Church, Ambrolie, on Sunday the 19th December, beginning at eight o'clock, the Rev. Dr. Murray Mitchell will, D. V., deliver a Lecture on "The Bible and other Professed Revelations."

Both Natives and Europeans are invited to attend.

BAZAR OF LADIES' WORK, ETC.

AN extensive Sale of valuable Ladies' Work, embracing handsome cushions, children's dresses of all kinds, and a large and varied collection or useful and fancy articles, toys, photographs (Indian and European) engravings, books, working-materials, etc. etc., will be held at the Free General Assembly's Institution (entrance from Girgaum and Khetwadi), on Tuesday the 21st and Wednesday the 22nd December, between the hours of ten A. M. and six P. M. each day. The whole proceeds will be devoted to the support of Native Female Schools and other kindred purposes.

BOMBAY SCOTTISH EDUCATION SOCIETY.

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The Course of Instruction comprises:—

Holy Scripture.	Geography, Political and Physical.
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FEES:—First and Second Classes.... Rs. 5 per Month.

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Four members of a family are charged as [illegible]

Separate fee is charged for Instrumental [illegible]

Adequate provision has been made for the accommodation of Pupils as Boarders, by Mr. and Mrs. Macdonald.

D. C. BOYD,
D. MACPHERSON, } Joint Secretaries.

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